

# The Southeast News

VOLUME XI, NUMBER 12

OCTOBER 1963

## New Church Vocations Secretary Appointed

The Rev. George Nishimoto, pastor of Christ Congregational Church, Chicago, Illinois, has joined the national staff of the United Church of Christ's Council for Church and Ministry.

His appointment as Secretary for Church Vocations was announced recently in New York by the Rev. Dr. Harold H. Wilke, director of the Council. He began his new duties on October 1. Mr. Nishimoto will be in the New York office of the Council.

Mr. Nishimoto is vice-president of the Church Federation of Chicago and a member of the Advisory Board of the city's Commission on Human Relations.

He has long been active in work with Japanese-Americans, serving on the staff of the Topaz Relocation Center in Utah in 1945 and as associate secretary of the Chicago Federation's United Ministry to Resettlers from 1945 to 1947.

In 1947 Mr. Nishimoto established the Ellis Community Center for service to Japanese and other racial groups. He was pastor and director of the Kenwood-Ellis Community Church and Center from 1947 to 1961 when he was called to Christ Congregational Church.

Born in San Francisco, California, January 24, 1916, Mr. Nishimoto is a graduate of the University of California at Berkeley (A. B. 1940). In 1945 he received the Bachelor of Divinity degree from the Eden Theological Seminary, Webster Groves, Missouri. Five years later, in 1950, he was awarded his Master's degree in Church Social Work from McCormick Theological Seminary, Chicago.

Mr. Nishimoto and his wife, the former Toshi Takeshita, have two sons, John Mark and Peter.

In the light of the increasing need for ministers, missionaries, and other full-time church workers, Mr. Nishimoto takes up his responsibilities at an opportune time.

## Churches To Support Share Our Substance

The name has changed — from "Share Our Surplus" to "Share Our Substance" — but the needs and the opportunities are still much the same.

In 1962, the Share Our Substance program distributed a total of 496,933,461 pounds of government donated and other foods to more than a million of the world's hungry men, women, and children overseas. The program was made possible by our churches working through Church World Service.

The total cost to the churches was \$560,166.38. Dividing the almost 497 million pounds by the cost to the churches gives the number of pounds per dollar. The amount sent per dollar is so great that one has to believe in miracles to understand it.

SOS is a code signal in time of distress. It also identifies "Share Our Substance." Once known as "Share Our Surplus", the change in name signifies deeper spiritual significance, implying giving in the spirit of Christian stewardship. The change moreover, symbolizes our desire as Christians to share what God has given us with our brothers whose need is greater than ours.

Because of the generosity of the members of our United Church, the Division of World Service of the United Church Board for World Ministries was able to contribute \$231,653.70 for this ministry of feeding the hungry. This made it possible for us to send over 132 million pounds of food through Church World Service to 35 areas of acute human need.

This year, the nation-wide program will be launched on Sunday, November 24, 1963, during a great inter-denominational gathering at the National Cathedral in Washington, D. C.

The churches of the Southeast Convention are urged to participate in this program on Sunday, November 24, or on another convenient Sunday. The contributions should be sent to the convention office. Let us support

"Share Our Substance"



## Rev. Albert L. Henry Installed As Pastor

The Reverend Albert L. Henry was installed the pastor of the Pilgrim Congregational Church, Birmingham, Alabama, at a special service held on Sunday night, September 15, at the church.

Mr. Henry, who formerly served as Director of Pastoral Care, Mississippi State Hospital, Whitfield, Mississippi, was called to Pilgrim Church last April and began his ministry there on Easter Sunday.

The Rev. Irvin Cheney, First Congregational Church, Daytona Beach, Florida, delivered the installation sermon. The charge to the congregation was by Supt. James H. Lightbourne Jr.

Participating in the service were Rev. W. Raymond Berry, Huntsville; Rev. Warren A. Blankenhorn, Phenix City; Rev. Guy L. Colbert, Hartselle; Rev. J. Kermit Harris, Columbus, Ga.; Rev. Harold C. Henderson, Montgomery; Rev. George Hewson, St. John's United Church of Christ, Birmingham; W. Pressley Ingram, moderator of the Southeast Convention; and Rev. William H. Rose, Cocoa Beach Community Church, Cocoa Beach, Florida.

A reception at the church followed the installation service.

# RESOLUTIONS ADOPTED BY THE GENERAL COUNCIL

Denver, Colorado, July 4, 1963

WHEREAS, the Kansas City National Council of 1913 made impacts upon the life of the fellowship, the effects of which are felt in this meeting of the General Council, and

WHEREAS, that Council's Committee on the Order of Worship affirmed: "Precious as is our liberty, equally dear is our fellowship; and whatever tends to draw us together into a common life as a group of churches, with common sentiments, methods, and aims, will show that we are not independent stragglers, but a well-organized battalion in the grand army of our King, keeping step together. Our freedom permits the closest cooperation, and should these services commend themselves to a large number of our churches, their use may help to promote and make manifest that unity in diversity which is so desirable."

and

WHEREAS, that Council charted a new course for the Mission Boards until then independent, self-supporting, and highly competitive, thereby making them members of a team, each important in its own sphere of service, but each related to the others in a common cause, and

WHEREAS, that Council took measures to magnify the role of the moderator and to strengthen the office of secretary, that greater unity should be achieved and the fellowship should be deepened, and the service to the kingdom should be augmented, and

WHEREAS, that Council gave force to its convictions in drafting a new Constitution, the Preamble of which contains a widely acclaimed Statement of Faith, and which the delegates and visitors assembled here on this July 4th eve repeated in unison, and

WHEREAS, the Kansas City statement, likewise in the Preamble of this Constitution, gave utterance to a succinct polity formulation in these words:

We believe in the freedom and responsibility of the individual, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-

operation in matters of common concern.

and

WHEREAS, that Council, looking beyond itself, to the Church Universal, voiced that of which this General Council is a symbol and the United Church of Christ the fruitage, voiced words worth the repeating:

"While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation: and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they may all be one."

and

WHEREAS, the moderator of the 1913 National Council, Dr. Nehemiah Boynton, stated:

"The great widespreading and inspiring movement toward the reunion of Christendom cannot be lightly esteemed in our Congregational enterprise today. Pledged to it by our own history, by resolution upon resolution in the annals of our representative assemblies, and by our loyalty to our own Master, we stand today in the forefront of those Christian bodies practically interested in the death of schism and the life of a united brotherhood in the one Church of Christ."

and

WHEREAS, the Council Preacher, Dr. Charles E. Jefferson, declared in a sermon, as vital today as it was in 1913:

"The fact is that the New Testament is not a teacher of church government. Jesus said nothing at all about it, and what Paul said was said incidentally and with an eye on the local needs of his day. The church is free to organize itself along whatever lines seem most likely to enable it to fulfill best the purposes of God in Christ."

and

WHEREAS, the 1913 National Council pointed a way to social health, which had it been heeded and traveled, the turmoil of the present need not have been, as evidenced by these stirring words from an address by Rev.

Oliver Huckel:

"Here are some of the things for which the whole Church of God should stand. Are they not as important as any theologic formulas of doctrine? The United Church of God must stand for equal rights and absolute justice for all men without distinction of race, color, or creed.

"The United Church of God must stand for protection of the family, for the sacredness of marriage, for the care of the child and the aged. The United Church of God must stand for the laboring classes as well as for the capital classes, for cooperation rather than competition, for more healthful condition of labor, and for more equitable distribution of the profits of industry. The United Church of God must stand for civic righteousness, for commercial honesty both personal and corporate, for the brotherhood of nations, for international arbitration and the permanent peace of the world."

"Such things as these are great, vital, and universal in their appeal and necessity. They are worthy of the united action of the United Church of God. They bring before us the fact that while past centuries may have been content to spend their time on creed and polity, we have greater issues before us in these tremendous modern days of social upheaval and the passion for reality. These things that we have just named are a new declaration of faith in God and man, a new confession of practical Christianity to be put side by side the Magna Charta, the Bill of Rights, the Declaration of Independence, yea, along with the Ten Commandments and the Sermon on the Mount, for they are derived from them and founded upon them. This is the gospel creed of human brotherhood, which in some form the United Church of the future will surely proclaim."

THEREFORE, BE IT RESOLVED, that we take courage from the prophetic actions of the 1913 Council members and seek to discover, to voice and to implement God's will, mindful of the warning of S. Parks Cadman, of ecumenical spirit and honored memory, "Many Protestants are more deeply attached to their denominations than to the universal Ecclesia. But it has bred in outsiders an aloofness which deepens at intervals into con-



## World Ministries Board Slates Annual Meeting

The 154th Annual Meeting of the United Church Board for World Ministries will be held in Miami, Florida, November 12-14, 1963.

The keynote address for the sessions will be delivered on Tuesday afternoon by Dr. Ben M. Herbst, president of the United Church, on the subject "The Place of Missions in the Life of the Church."

Other featured speakers will include Dr. David M. Stowe, Division of Foreign Missions of the National Council of Churches, and Miss Ariam Paramasamy, principal, Uduvil Girl's English School, Ceylon.

During the sessions Dr. Alford Carleton, executive vice-president of the board, will present his report on "The State of World Ministries."

Dr. William C. Nelson, president of the board, will address the meeting at the closing session on Thursday morning.

The annual meeting will be held at the Plymouth Congregational Church, Miami, Florida. The Rev. David J. Davis is the pastor.

Attending the meeting will be the corporate members of the board—the 225 persons elected to the board by the General Synod.

Other interested persons are invited to attend. So far as is possible, out of town people will be overnight guests of parishioners of Plymouth Church.

Any persons of the convention interested in attending the meeting should contact the convention office for information and for registration blanks in the very near future.

tempt."

**FURTHER RESOLVED** that the Congregational Christian Historical Society be commended for its timely publication of the Hubert Herring Monography and be urged to issue other appropriate publications; and be it

**FURTHER RESOLVED** that we give approval of the proposed 50th anniversary celebration of the 1913 National Council on November 10, 1963, at First Church, Kansas City, and be it

**FINALLY, BE IT RESOLVED**, on this memorable day in the life of our beloved country as we take note of the historic greatness of a Council of fifty years ago, we express our gratitude to the wise men who charted the course we now follow.

## The Sound Of Faith

JAMES Z. NETTINGA  
American Bible Society

We are surrounded by sounds. Whether we live in a large city or a small village, work in a factory or on a farm, go to the office or stay at home, we cannot escape the multiplicity of sounds.

Some time ago, an entire television network program was devoted to "The Sound of the Sixties." In the performing arts there is a lovely song, "The hills are filled with the sound of music." But in the midst of these varied sounds there is a different sound—the sound of faith as found in the Bible summed up by Paul the Apostle: "So then faith cometh by hearing, and hearing by the word of God . . . their sound went into all the earth, and their words unto the ends of the world."

Their words of faith filled the nations of the world as revealed by the total world circulation of Scriptures by the United Bible Societies—51,089,209 in 1962. Of this total your American Bible Society was responsible for approximately 60 per cent, or a total of 31,509,271 copies, of the Scripture in 299 languages and dialects—an increase of 7,327,388 over the previous year.

The sound of faith knows no national boundaries or racial barriers as revealed in a letter from a young lad in the Congo. "I have a great pleasure to write this letter to you because I want one book too necessary to me. The Book of the Bible."

Above all, it is revealed in the visit of a poor aged Indian who knocked at the door of the Bible Society Depot in Bagdad some years ago in scorching summer heat. After he had rested a few minutes, he took from his robe a worn Gospel of John in Arabic. The covers, which had come apart, were tied together; almost every page was loose, curled and in some instances torn from constant use. With great care, he handed it to the secretary for safe-keeping. At the same time he requested an inexpensive copy of the Gospel. He was told that the Society would gladly give him a free copy. This, however, he would not accept. He insisted on paying. He was persuaded to buy a New Testament on the installment plan. He agreed to pay in three installments. Each time he requested permission to look at his treasured Gospel of John.

## Dr. Franklin I. Sheeder, Board Secretary, Dies

Rev. Dr. Franklin I. Sheeder, Philadelphia, 68, died suddenly in New York City on September 19.

He was general secretary of the Division of Publications of the United Church Board for Homeland Ministries.

He was a key figure in the negotiations between the Evangelical and Reformed Church and the Congregational Christian Churches which led to the union of the two denominations in 1957 to form the United Church of Christ.

The churchman joined the national staff of the Evangelical and Reformed Church in 1946 and was executive secretary of its Board of Christian Education and Publication before assuming his present post in 1961.

From 1925 to 1946 he was registrar and professor of Religion at Ursinus College, Collegeville, Pa.

Dr. Sheeder was born May 9, 1895, in Spring City, Pa.

In a statement issued in behalf of the United Church Board for Homeland Ministries, Rev. Dr. Truman B. Douglass, executive vice-president of the Board, said:

"Dr. Franklin I. Sheeder was an extraordinarily competent and faithful workman in the service of the church. His assigned tasks were as extensive and complex as those of any church executive I know. At the time of his death he was responsible for the publication of a curriculum for use in church schools in which more than a million dollars had been invested and which involved the printing and distribution of many millions of separate items. His duties included the supervision of three bookstores, a staff of writers and editors, the publication of several periodicals, and the operation of distribution centers which supplied printed materials and other supplies to a denomination of two million . . .

"Despite this heavy burden of responsibility Dr. Sheeder remained a man of warm friendliness, impeccable courtesy, and great consideration toward all his colleagues and those whom his Board employed. His subordinates thought of him not as a superior, but as a generous friend and wise counsellor for whom they felt a deep affection."

He is survived by his widow, the former Josephine Xander, and a son, Ronald Xander Sheeder. The family lived at Collegeville.

## THE SOUTHEAST NEWS

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### Superintendent's Corner

I was driving to Birmingham on Sunday afternoon, September 15, when I first heard the news on the radio. A church in Birmingham had been bombed at the Sunday School hour. At least four persons had been killed. Later came the news that those dead were young girls. Before the day and night were over two boys were killed.

Just one year ago in this column I wrote the following words:

"The events of recent weeks have saddened the hearts of concerned church people all over the south. Churches have been burned in Georgia. Negro congregations worshipped in these churches, but they were God's churches . . ."

One year later the news is not better. It is worse.

Less than twelve hours after the children were killed by the bomb a good church member was saying to me, "I don't see why you preachers want to get the churches mixed up in this race business."

If he had been a cruel man, a mean and vicious man, his question would not have cut me so keenly. But he was none of these. He was a good man—an officer of the church. I honestly believe he tries to live a Christian life. Yet he could ask this question.

Does it really have to be answered—after that Sunday in Birmingham . . . a year ago in Mississippi . . . answered when it is so obvious that unless churches and church people are willing to become involved the forces of violence and hate will prevail?

The voice of the church is desperately needed in our southland today. We, as Christians, must raise our voices before it is too late. This we must do in the name of Jesus Christ.

### The Church Builders Club

The Church Builders Club of the Southeast Convention was formed in order to make it possible for all of the church members of the convention to share in the building of new churches in the convention.

In the past the Church Builders Club has given assistance to the Douglas, Georgia, the Tifton, Georgia, and the Brookmeade, Nashville, Tenn., churches.

At the annual meeting of the Church Builders Club held last April in connection with the annual meeting of the Southeast Convention it was voted to continue the Russell Woods Church, of Phenix City, Alabama, as the current project through the year 1963.

Over the past several months many churches and individuals have contributed to the Church Builders Club through memberships. However, the need still is great for more churches and individuals to share in this project.

The plan of the club is relatively simple. "Membership in this club is open to all who wish to promote the building of new churches and are willing to pledge themselves to contribute \$5.00 or more for each new church project approved by the governing body or membership of the club . . . The maximum number of projects to be approved for one calendar year shall be two (2)."

Each church should send to the convention office the list of members secured along with a check in payment for the memberships. The check should be made payable to: The Church Builders Club.

Organizations and groups, as well as individuals, are eligible to join The Church Builders Club.

### The Russell Woods Church

The Russell Woods Congregational Christian Church, Phenix City, Alabama, is the current project of The Church Builders Club of the Southeast Convention.

The church was organized in 1957 by a group of approximately 25 interested persons. With Rev. J. N. Rumph, a member of the group, serving as acting pastor, the young church secured land and soon erected a small building that could be used for worship and Sunday School.

The Rev. Herbert Long was called as the first full-time minister of the congregation in October of 1958. Under his leadership plans for expansion on the original site were developed. Then came the news that a new super highway would run through the church property.

This, of course, meant that the church would have to relocate. In the meantime, in 1960, Mr. Long resigned to continue his theological studies at Bangor Theological Seminary, Maine.

The church then called its present pastor, Rev. Warren Blankenhorn. Under his leadership the church has moved to another location in the Russell Woods Sub-Division of Phenix City and a new building has been constructed. The unit constructed includes eight Sunday School rooms, two rest rooms, and a fellowship hall. The latter is used for worship services at the present time.

Plans call for the future construction of the church auditorium and additional facilities.

By contributing to The Church Builders Club you can share in this important new church project. Why not join today?



# Resolutions To The Executive Council And The Board For Homeland Ministries Of The United Church Of Christ

The following two documents were adopted by the Board of Directors of the Southeast Convention at its meeting on September 10, 1963. They are printed here for the information of the ministers and churches of the Southeast Convention.

1. To the Executive Council of the United Church of Christ.

"The members of the Board of Directors of the Southeast Convention of Congregational Christian Church, Inc., an Acting Conference of the United Church of Christ, have given careful consideration to the actions in respect to race relations taken by the General Synod of the United Church at its recent meeting in July of this year. Particular attention has been given to the vote calling for an end by July 1, 1964, of financial support to churches and institutions which have not by then adopted a policy of openness without respect to race, national background, or ethnic origin.

"Recognizing that committed Christians do differ at this point, we nevertheless feel led to inform the officers of the United Church of our judgment that the use of economic sanctions is both contrary to the Christian ethic and in conflict with the letter and spirit of the constitution of the United Church. We further believe such a strategy will prove to be of limited effectiveness as a means to reach the desired goals.

"We, the members of the Board of Directors of the Convention, cannot support in good conscience a program of economic sanctions. We cannot urge the churches and ministers of the convention to do so. We do not feel that we can deal with the aided churches, ministers, and institutions of the convention on this basis.

"The Southeast Convention has sought to be a responsible body within the Congregational Christian Churches and the United Church of Christ. It has in good faith entered into negotiations with the proper bodies to form a United Church Conference in this area. It has worked for the development of Christian fellowship among all of the ministers and churches of the United Church in this area. We, the members of the Board of Directors of the Convention, are committed to the principles of racial justice and

fellowship. While supporting the right of local churches and ministers to make their own decisions, we will urge the ministers and churches to seek to resolve the problems of race relations on the basis of the Christian gospel.

"As we have in the past so will we in the future seek to be a responsible body within the fellowship of the United Church. We stand ready to cooperate with the United Church and its instrumentalities, agencies, and related bodies in all matters of common concern. We trust we will continue to find ways to take constructive action together in the critical months and years that lie ahead."

2. To the officers of the Board of Directors of the Board for Homeland Ministries:

"In view of the resolution voted by the Board of Directors of the United Church Board for Homeland Ministries at its meeting on July 11, 1963, the Board of Directors of the Southeast Convention would like to share with you the communication it has addressed to the Executive Council of the United Church.

"The Resolution voted by your directors seems clear as to principle. The detailed proposals for the implementation of these principles have yet to be formulated and adopted. We share our communication to the Executive Council with you because we believe the judgments we have expressed are relevant to the actions you contemplate taking. We trust you will give consideration to the views we have set forth.

"We would also remind you that when the Church Building Loan Fund campaign of the Congregational Christian Churches was in progress the churches of the Southern Convention and the Southeast Convention were assured they would be eligible to receive grants and loans so long as they were members of recognized associations and conferences of the denomination. We would respectfully call into question any decision by the Board to change its policy in this regard.

"The Southeast Convention is grateful to the Board for its financial support and wise counsel to the convention and its churches. Through the years

the convention has sought to be a responsible body within the Congregational Christian Churches and the United Church of Christ. We look to future years of constructive cooperation with the Board for Homeland Ministries as we each seek to fulfill our individual and mutual responsibilities."

\* \* \*

## A CORRECTION

In the "Letter to the Ministers and Churches of the Southeast Convention" published in the September issue of The Southeast News, the paragraph numbered 3. contained several mistakes. The paragraph should read as follows:

3. There is no way for the United Church, the Southeast Convention, or the churches of the convention to avoid the problems of the race question. As Christians we must be willing to accept our moral responsibilities. The United Church has urged that we support the goal of equal justice for peoples of all races and that we open our churches to all who would confess Jesus Christ without respect to race. We would urge our ministers and churches to give thoughtful and prayerful consideration to the implementation of these proposals."

\* \* \*

## The Offering For Racial Justice Now

The "Program for Racial Justice Now", adopted by the General Synod of the United Church, is to be financed by special offerings to be received at suggested times or at the discretion of local churches. Each local church is at liberty to decide whether it will participate in these offerings.

Sunday, October 27, which is Reformation Sunday, has been designated the Sunday on which the churches of the United Church are requested to receive an offering for this purpose.

The Stewardship Council has sent to every minister materials that may be used in connection with this appeal. It is urgently requested that all persons in local churches who wish to do so be given an opportunity to make their contributions. The contributions should be sent to Charles Lockyear, Treasurer, United Church of Christ, 297 Park Avenue South, New York, New York 10010.

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